584 with the family of the girl. If the boy is accepted, the gifts are received and the marriage takes place.

585 184 [197] In Aguacatenango and Amatenango, the Catholic ceremony is sometimes delayed for several years after the informal marriage, because of the belief that the latter really consolidated the union. On the other hand, in places where the Ladino population is larger (Pinola and San Bartolo) the religious ceremony is considered by the Indians as a very important part of the customs.

184 177 608 The compadrazgo relationship is stressed among these communities where Ladinos have great influence. There are baptism, confirmation, and wedding padrinos. The rights and duties established through this relationship are still respected, especially 608 the compadre relationship. It is the duty of the child's parents to give occasional gifts [736] to the godparents. If the child's parents die, the godparents must take care of him, except when there are closer relatives to the father.

585 608 It is the main duty of the wedding godparents to help the couple maintain a good understanding and to dissolve, by advice, any disagreement. They always receive great respect and affection from their *ahijados*.

608 [851] Among conservative groups, the compadrazgo relationship arises only from the baptism of a child. Sometimes this relationship is established in a very informal way; perhaps during fiesta at the ceremonial center they may take advantage of the priest's presence to ask a very close friend to "embrace" the child. The padrino is then invited 574 608 to have aguardiente. At other times the arrangement is made formally; the parents of the child go to the house of their future [431] compadres to ask them that favor. Exchanges of gifts and dinner invitations are frequent, the child's parents feeling the greater obligation. These meals can be really banquets where many "platillos" and much aguardiente are consumed. Among 184 608 some groups, padrinos neither give a gift to 431 736

[P. 219-A]

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	/ ... YU*N *IC HA*/, "of baptism"	/ ... YU*N KOMPRE-MASYON/, "of confirmation"	/ ... YU*N NUH-PUNEL/, "of marriage"	/ ... YU*N S*AN NINYO/, "of Christmas"
/H-KUMPRE/ /H-KUMRE/	x	x	x	x
/H-TAT+SNARYOS/ /H-ME*+ SNARYOS/	x	x	*	-
/H-NIC'AN+SNAR-YOS/ /K-AL+ SNARYOS/	x	x	*	-

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• 851
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602 Both baptism and confirmation involve ritual relationships across generations. The padrinos (H-TAT+SNARYOS/, etc.) chosen for the child on these occasions become compadres (/-KUMPRE/ ~ /-KUMRE/) of the child's parents and, sometimes, of the child's paternal grandparents as well.

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602 The traditional (in contrast to church) wedding, on the other hand, establishes no cross-generation ritual relationships. The parents and married siblings of the spouses become /-KUMPRE/ ~ /KUMRE/ to each other, as may even the grandparents and parents' siblings of the married pair. The newlyweds alone do not enter into this relationship with anyone present. The terms of reference to persons so related are the stated /-KUMPRE/ ~ /-KUMRE/,

883 (gang), containing males from the age of about twelve to the time
562 they marry. They usually sleep together in one of the escuadrilla
573 member's house corridor, and spend long nights playing the harmonica, having corn eating competitions or serenading.

562 A man is not considered a full-fledged community member
885 until he marries and has a child (the word for man and father
851 have the same root: tat), which allows him to take the lower
601 post in the government (policía). The government itself is an
621 age-graded organization in which the kinship terms of elder and
621 younger brother are used reciprocally, and by extension, by of-
561 ficers in lower and higher posts.
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562 With the passing of time, both men and women increase their
593 status by raising a family and by passing to higher positions in
621 the civil-religious hierarchy. Although women do not participate
794 directly in the government, they have some duties as officer's wives (e.g., ironing the Saint's clothes if their husbands are Mayordomos), and they are called by their husband's titles. A man may resign from office if his wife dies and there is no other adult woman in the household who can take care of her part of the officer's performance.

184 The first noticeable difference in the ordering of social
562 relations in Aguacatenango and Amatenango is the position of women
592 in the domestic group.

184 In Aguacatenango, the eldest male is the head of the
562 household. He controls the land which the men of the household
462 work, the cattle, the labor of the household members and most of
592 the money obtained through the sale of surplus corn (which is

159 592 437 602 come back when the father was home because not even he could sell the pig without his consent. The Ladino was then forced to give up.

A few days later, Juan sold the pig according to his own plans. He kept the money, except for a small amount that he gave to his wife and daughter-in-law, in spite of the fact that Maria had fattened the pig, and that it had been previously said that the pig was the young couple's animal.[1]

592 593 562 421 [931] A woman living with her husband in a separate household has some autonomy within it, but she is still subordinate to her husband. She owns little property. A woman may be given a cow when she marries, but her father is not obliged to do so. It is simply a regalo (present). She does not own agricultural implements. She can not own land or inherit from her husband, except in cases where she is, in effect, keeping the house in trust for her male children, and it has not been claimed by her husband's father or brothers who have primacy rights over such property.

[561] [851] As she grows older, and with the birth of children, her position becomes somewhat less dependent. She has more prestige in the eyes of her husband's family and other people, and if her marital relation has developed into a strong emotional bond, her interaction with her husband is less subordinate. He would consult

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[231] [42] [562] [1]The animals are usually said to "belong" to one particular woman in the household. However, this does not mean that she has property rights over it; it only means that she is the person in charge of feeding it. Thus, the expression el cochi de María (María's pig) means the pig which Maria has the responsibility to feed every day, and it does not assume that she can sell it, kill it for meat, or do anything about it without the consent of the head of the household.

585 183 593 606 family, that she starts a new life. She now has a new family and a new home where she should learn new ways of doing things from her mother-in-law, and forget the old ones she learned from her mother. Among her duties as a good wife and daughter-in-law she should keep her husband well fed and clean, obey her mother-in-law for whom she should work hard, and respect the head of the household (her father-in-law). She should not visit her family too often, and she should gather firewood with her mother-in-law instead of with her mother.[1] The ceremony indicates two things: [581] (1) the transfer of the wife's reproductive and labor power from her natal home to her husband's; (2) the boundaries of her new role. In a sense, the people of Aguacatenango define the role of a wife in terms of her performance as a worker and as a daughter-in-law, and in terms of her relations with all the members of the household rather than only in terms of her relation to her husband.

593 885 [851] On the other hand, a new husband's performance is under trial. He has to demonstrate that he can get along with his wife, and become a father, before his role as a dependent child is replaced by his role as a married man. At the time of acquiring a wife, a man is regarded by the community as a "child," being both economically and jurally dependent upon his father, who has complete authority over his actions, and is directly responsible for his son's misdeeds.[2]

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[583] [1] One of my informants tells me that although she was robada by her husband (she lived in the other barrio) the night she arrived at her husband's household, her father-in-law gave her a shortened version of the wedding speech. I do not know if this is a common practice.

[592] [672] [2] If a young man commits a crime while living under his father's roof, the father is responsible for his defense and for paying the fines to the Ayuntamiento.